

An Introduction to Reichsfolk

Reichsfolk is a social, educational, cultural, and spiritual, movement based upon and dedicated to disseminating the noble principles of ethical, non-racist, National-Socialism which are honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of other cultures and other ways of life.

One of the aims of Reichsfolk is to establish new communities of, and new homelands for, people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws. This aim derives from the fundamental National-Socialist belief that Nature is a living-being which has brought into existence a diversity of human groups, leading to the establishment of different folks and different cultures, and that this diversity of peoples and cultures, being a natural expression of our human evolution and manifesting our human nature, should be treasured and cultivated in noble and reasonable ways. There is thus a respect for and an ethical desire to maintain one's own ancestral culture.

The ethical National-Socialism of Reichsfolk is an ethical evolution of the currently mis-understood and unfairly maligned National-Socialism established by Adolf Hitler, and which National-Socialism, correctly understood, was based upon honour, loyalty, duty and the pursuit of noble individual character and of a noble society. The name Reichsfolk itself expresses this – for we are, or rather we aim to establish, a new type of Reich or Reichs based upon the way of the folk, with our name thus keeping alive the connexion we are to Adolf Hitler, to the National-Socialist Reich, and to the vision of people such as Rudolf Hess, Leon Degrelle, Otto Ernst Remer, Savitri Devi, and many others.

However, where the National-Socialism of Germany, of the Third Reich, was predicated upon a State and allowed for war between large armies, the ethical National-Socialism of Reichsfolk is predicated upon the way of folk communities, of clans and tribes, and allows only for honourable combat between individuals.

The Reichsfolk Ethos

The essence of our distinct Reichsfolk ethos is manifest in: (1) the acceptance of and the further cultivation of human diversity by noble and reasonable means, and which means include the establishment of clans and tribes; and (2) in the ethical principle of personal honour, which implies that we as individuals should act in a cultured, a civilized, way and thus should have or strive to cultivate self-control, that we possess manners, and that we treat others fairly, in accordance with our code of honour.

Thus, the criteria we use to judge whether an action, a deed, is ethical is the criteria of personal honour. What is right is what is honourable, and what is wrong is what is dishonourable.

This personal honour means, for example, we judge others – of whatever culture and of whatever perceived ethnicity – solely on the basis of our personal knowledge of them, and not according to some abstract criteria, political or otherwise. That is, there is no prejudice concerning them – no pre-

judgement of them – and no assumptions made about them, as there is no reliance upon the opinions or the judgements of others, for honour, our Reichsfolk ethos, demands that we form our own judgement based on personal knowledge and on the use of the faculty of reason. That is, we give individuals the benefit of the doubt unless or until their actions lead us to judge them in a critical way. This is the human, the fair, the civilized thing to do.

As it states in our Reichsfolk *Code of Honour*:

“A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and ethnicity, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.”

For Reichsfolk, honour is the basis – the only basis – for law, for the legal code of the new communities we seek, by ethical means, to establish, with this legal code being the Nine Principles of Numinous Law.

Thus the personal implementation of honour, and this legal code, manifest the ethical evolution of National-Socialism embedded in and by Reichsfolk.

A corollary of the morality of personal honour is that modern warfare – involving both large armed forces whose individuals have no personal, honourable, reason to fight and kill people they do not know and have no personal quarrel with, and weapons killing at a distance – is regarded as dishonourable, with personal honour considering that only honourable combat between two individuals is ethical and thus right.

For the criteria of personal honour applies absolutely – one either behaves honourably, in a fair and thus a civilized manner, or one does not. There are no exceptions, and the man or women of honour prefers death, to die with their honour intact, to a doing something dishonourable.

The ethical evolution of National-Socialism – the ethos of Reichsfolk – is further manifest in the fact that the main practical emphasis of Reichsfolk is upon personal and social change through individuals living in an ethical way according to the principles of honour, loyalty, duty, and reverence for and respect of Nature.

Thus, Reichsfolk is not a political movement interested in agitating for or obtaining some kind of political power in some existing nation or State. Neither is Reichsfolk interested in reforming existing political or social structures. Instead, we believe that what is important – what is ethical – are we, as individuals, reforming ourselves, changing ourselves for the better, and living in small folk communities where we can establish an honourable, living – a numinous – identity for ourselves and live in balance with Nature, being thus a living nexus between our ancestors and the future of our folk, and a manifestation of the civilized virtues of reason, honour, and respect for Nature.

Reichsfolk thus distances itself from the old ways of impersonal States and large nations, and from the old ways of political and social strife, seeking instead to establish a new way of living based upon the

establishment of new tribes and clans, with these new tribes and clans the genesis for new folk communities.

The Way of The Folk

The new, the numinous, way of the folk that is the *raison d'être* of Reichsfolk, is the way of forming new clans and tribes based upon either (1) the living culture of our ancestors – on that numinosity which lives within us and which we thus have an affinity for, a natural and often wordless love for; or (2) establishing or developing a new culture, a new identity, for ourselves, our family, our small group of comrades.

In the former, there is often an affinity for a particular locality, a particular small geographical area, which we feel as our ancestral homeland, and where we desire to live, and where we are most happy. In the latter, there is a certain affinity for exploration, and thus a pioneering spirit.

For the former, there is thus a continuation of a certain already existing folk or folk community or folk communities, or the re-establishment of ancestral communities on or near to ancestral lands. In the latter, there is, over a certain duration of causal Time, the establishment of new folk communities and thence a new folkish culture in a new area which may well become the ancestral land of the new folk.

Our new communities begin with ourselves, or with a small group or one family, deciding to live in accord with the ethos of Reichsfolk – and it is this living with this ethos that is the genesis of a new clan and thence a new tribe.

For a clan is simply an extended family, bound by ties of kinship and loyalty, and thus somewhat small, whereas a tribe is a small collection of clans living or dwelling together in the same locality or adjacent localities who initially are bound by ties of loyalty and often by a common need to cooperate (for reasons of food, or survival, or the sharing of natural resources, or work, for instance) but who later on also become bound together by ties of kinship.

Thus, clans can evolve to become tribes which becomes a new folk. In the terms of the old England of Shires, a clan is akin to a farm, home to many generations of the same family, who may expand to become a hamlet, while the tribe is akin to a small, rural, self-sufficient village of many families, where there is some specialization of work, for instance, in those olden days, a farrier, a wheelwright, a miller.

A living in accord with the ethos of Reichsfolk means that we give our loyalty to our family, to our extended family, to the group of comrades we personally know, to our own personally-known kindred community – since the numinous way of the folk is the way of not only personal honour but of a personal, individual, loyalty. For we can only be numinously loyal to a living individual or individuals we personally know and thus respect and who, as we, uphold the principle of personal honour.

Furthermore, since we cannot be loyal to those whom we do not personally know, we cannot be loyal to some abstract authority or some Institution or even to some already existing nation or State – and therefore our duty is limited to those whom we know, we respect, we trust: our family, and the extended family that is our clan and the larger tribe to which our clan may belong or come to be a part of. That is, our duty and our loyalty are limited to our folk, our new folk – and can only be extended to

others when we know these others through a direct, personal, interaction with them on the basis of honour, and when we make an honourable agreement with these others because we accept that they, also, are honourable.

It is this combination of a living, a numinous, loyalty – based on a personal knowing – with the duty to comrades, to our own folkish clan and tribe, arising from such loyalty, together with a personal commitment to honour, which expresses the folkish way of living that is Reichsfolk, and indeed which expresses the civilized, the cultured, way of our ancestors; a way we have drifted away from through abstractions such as The State and large nations.

The Way of Reichsfolk

The way of Reichsfolk is the human, the cultured, ancestral way of clans and tribes, of kindred communities bound by personal ties of loyalty and duty – combined with the new way of such new communities as we establish embodying the necessary and civilizing virtues of honour and reason, and thence also the need for individuals to change, to evolve, themselves ethically in accord with reason and honour. That is, our way is both a traditional and a new way – a conscious evolution of what was good and numinous in such ancestral ways of living.

The new Reich we seek to establish begins within each one of us – by us valuing our own ancestral culture, by reforming ourselves through the virtues of reason and honour, and by seeking in an ethical way to continue this culture in a communal way through association with others of our kindred. From this, new folkish clans and tribes will arise through people desiring to live among their own kind according to the principles of numinous law, and it is these new tribes which will form the basis for a new Reich.

Thus, we do not need emotive speeches, rallies, violence, insurrection, hate, or any strident propaganda or indeed any political or social agitation at all, for we are not seeking to sway or persuade people by rhetoric or propaganda or by appealing to some dishonourable prejudice they may possess, as we are not involved in some violent struggle for some type of power against some perceived enemies. For our main enemy is ourselves – our lack of honour, our lack of reason; our lack of respect for Nature; our lack of a living loyalty.

Instead of engaging in some struggle with some enemies, we are seeking to change, to reform, ourselves – to ethically establish a numinous, an honourable, a natural, way of living for ourselves and our descendants, based upon our understanding, our perception, of Nature and on how personal honour, a living loyalty and duty to people we know and trust, make us and keep us civilized and express the essence of our humanity and of that noble dream and hope of a noble way of living which noble human beings have carried in their soul for thousands upon thousands of years, and which noble dream – and hope – all current nations and all States cannot ever manifest or bring into being such is their profane, their material, their tyrannical, their unfolkish, character; a character so evident in their adherence to unfolkish political and social dogma, in their replacement of personal honour by abstract laws, and by their demand for an impersonal obedience.

Our aim is thus not to change, overthrow, or replace existing nations and States – or even seek any power and influence, of whatever kind, within them. It is to ignore those old abstractions, for they

belong to another world – the profane world of the likes of Homo Hubris and of those cabals who manipulate and who use such de-evolved human beings. A world which will assuredly, in its own species of profane Time, will decay, decline, and give way to new forms of living, such as ours. For that old world carries within its material ignoble ethos – within its diseased psyche – the corruption, the psychosis, the diseases, which will ultimately destroy it.

Our duty is not to that old now diseased world – or even to some abstract, manufactured idea, or some political programme, or to some ideal. Instead, our duty is simply the inner reformation of ourselves, as individuals, through cultivating and living by honour and reason, and honourably striving to live in that better, that more numinous, way which is the way of clans and tribes bound by a shared folkish culture.

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The Reichsfolk Code of Personal Honour

The word of a man or woman of honour is their bond – for when a man or woman of honour gives their word (“On my word of honour...”) they mean it, since to break one’s word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man or woman of honour (“I swear by my honour that I shall...”) can only be ended either: (i) by the man or woman of honour formally asking the person to whom the oath was sworn to release them from that oath, and that person agreeing so to release them; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man or woman of honour is prepared to do their honourable duty by challenging to a duel anyone who impugns their honour or who makes dishonourable accusations against them. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied – for the person so accused – if they challenge their accuser to a duel and fight it; the honour of the person who so makes such accusations or who so impugns another person’s honour, is only satisfied if they either unreservedly apologize or accept such a challenge and fights such a duel according to the etiquette of duelling. A man or woman of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man or woman of honour has sworn loyalty or allegiance to or whom they honourably champion.

A man or woman of honour always does the duty they have sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one’s duty and dishonourable not to do one’s duty. A man or woman of honour is prepared to die – if necessary by their own hand – rather than suffer the indignity of having to do anything dishonourable. A man or woman of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as they themselves are – that is, they can only entrust themselves under such circumstances to another man or woman of honour who swears to treat their defeated enemy with dignity and honour. A man or woman of honour would prefer to die fighting, or die by their own hand, rather than subject themselves to the indignity of being

defeated by someone who is not a man or woman of honour. A man or woman of honour treats others courteously, regardless of their culture, religion, status, and perceived ethnicity, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied. A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

A man or woman of honour does not lie, once having sworn on oath (“I swear on my honour that I shall speak the truth...”) as they do not steal from others or cheat others for such conduct is dishonourable. A man or woman of honour may use guile or cunning to deceive sworn enemies, and sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

The Nine Principles of Numinous Law

Numinous law is the basis of the legal code of an ethical, numinous, community: that is, the basis of “law and order” in a society founded upon the ethic, the morality, of personal honour.

I: The first, and fundamental, principle of Numinous law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Numinous laws. That is, there is no concept of “crime” as “crime” is now understood in modern societies. Numinous laws thus define what is dis-honourable.

II: The second principle of Numinous law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six months is permissible.

The death penalty is reserved for exceptional cases where the guilt of the accused is beyond reasonable doubt and where the dishonourable deed or deeds done is or are of such a dishonourable kind that the life of the individual becomes forfeit, it being for a Judge in a Numinous Court of Law to decide, after representations from the family or relatives of the victim or victims of such a deed or deeds, whether the case merits such an exception, which such an exception disbarring the accused individual from their

right to trial by combat, except when the relatives of the victim or victims of such a deed or deeds demand such a trial by combat with one of them nominated to undertake it in lieu of a trial.

Only these types of penalties are permitted by Numinous law, for only these are honourable, fair and just.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Numinous law.

III: The third principle of Numinous law is that an accusation of dishonourable conduct – that is, of someone doing a deed which has been defined, in law, as dishonourable – must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, Numinous law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Numinous law: (a) any prosecution of a person by some “Institution” or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some “Institution” or some “Government”: that is, no such thing as a “crime” against the State. For a deed to be a “crime” according to Numinous law, there must have been a deed or deeds done by one or more individuals against one or more other, named, and known, individuals, with the deed or deeds being recognized as dishonourable in nature.

There is thus no such thing as “conspiracy” in Numinous law, just as individuals cannot be prosecuted for “intending” to commit a dishonourable deed.

What must be proved in a Numinous Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Numinous law.

IV: The fourth principle of Numinous law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use, as last and honourable resort, lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Numinous law is that disputes between individual – involving injury or any other matter – may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and

satisfaction, through a duel or trial by combat. Justice, for Numinous law, is a matter of honour and of being seen to be fair.

What matters, what is important, for Numinous law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Numinous law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Numinous law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Numinous law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Numinous law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Numinous law considers such duels and such combats – when performed honourably according to custom – as honourable deeds.

VI: The sixth principle of Numinous law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in a Numinous Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Numinous law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Numinous law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in a Numinous Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Numinous law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Numinous law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Numinous law.

Thus, according to Numinous law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved – accused and accuser – or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them – or the members/relatives of their family – to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Numinous law thus does not accept the absolute necessity of “professional lawyers” or “solicitors”, regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to Numinous law, and whether or not such a deed has been done by the accused.

An independent witness is defined in Numinous law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community. Judges are chosen for their honourable character, their known deeds of honour and their honourable service to the community.

IX: The ninth principle of Numinous law is that if a person who has suffered a dishonourable deed according to Numinous law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Numinous law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.